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WORK DONE ON AL-FARĀ'ID
(THE LAW OF INHERITANCE)

*(From early Islām up to the period
of Imam Khamīs d.552/1157)*

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After the establishment of the State of Madīna the Prophet (PBUH) started to enforce the revealed laws gradually. The procedure followed was not to put the believers under pressure from new laws. Only at the time of need and according to circumstances, were the new rules revealed in fragments. People used to ask question from the Prophet (PBUH), but they were not always encouraged to do so. As the Qur'ān revealed, "Ask not questions about things which, if made plain to you, may cause you trouble."¹ People nevertheless used to ask about their day-to-day problems, and revelation would come according to the nature of those problems.

The law of inheritance was not enforced all at once. When the Prophet (PBUH) came to Madīna, he at first introduced *al-muwāsāt/al-muwākhāt* (brotherhood) among the *ansār* and *muhājirīn*.² He chose people from each group and linked them in the relationship of brotherhood. That was the first step to address the problems of the newly born community. On the basis of that relationship they distributed their properties with each other. It was evident from that approved relationship that it would also be applied for the purpose of inheritance. But soon after, the situation changed suddenly. It is narrated that a widow

came to the Prophet (PBUH) to ask about her own and her daughters' shares in the estate of her husband.

There are five versions of this episode, the cause of the revelation of *āyat al-mawārīth*.

1. 'Abd al-Rahmān,³ brother of Hassān b. Thābit died leaving behind his widow and five daughters. The residuaries of the deceased went to take the estate. The widow⁴ came to the Prophet (PBUH) asking for remedy, and *āyat al-mawārīth* was revealed.⁵
2. A person died leaving behind his widow, a daughter and five brothers.⁶ The widow came to the Prophet (PBUH) asking for remedy because the brothers of the deceased had deprived her and her daughter of the estate, and because of her inquiry *āyat al-mawārīth* was revealed.⁷
3. Another version is the well-known *hadīth* of Jābir b. 'Abd Allāh: The widow⁸ of Sa'īd b. al-Rabī'⁹ along with her two daughters came and told the Prophet (PBUH) that Sa'īd b. al-Rabī' had been martyred in the battle of Uhud, and that his brother (the uncle of her daughters) had taken all of his estate leaving nothing for the daughters to be married with. She was told in reply that Allāh would decide in her case. Then *āyat al-mawārīth* was revealed.¹⁰

4. Aws b. al-Sāmit¹¹ died leaving his widow,¹² three daughters and two paternal uncles sons, Suwayd and 'Arfaja.¹³ The latter kept the whole estate depriving the widow and the daughters of the deceased. The widow of Aws b. Thābit came to the Prophet (PBUH) asking for remedy. She was told in reply that Allāh would decide in her case. Then *āyat al-mawārīth* was revealed.¹⁴

5. Aws b. Thābit al-Ansārī¹⁵ died leaving his widow Umm Kujja, three daughters and two paternal uncles sons, Suwayd and 'Arfaja. The latter kept the whole estate depriving the widow and the daughters of the deceased. Umm Kujja complained to the Prophet (PBUH) that she and her daughters were deprived of the inheritance. The Prophet (PBUH) asked Suwayd and 'Arfaja not to touch any of the estate until he saw what Allāh would introduce to him. Then *yūsīkumullāhu fi awlādikum* was revealed.¹⁶

The introduction of such a comprehensive code of law was very difficult to understand at the time. However, this law was given great importance by the Prophet (PBUH), who declared it to be half of all knowledge. 'Abd Allāh b. 'Umar narrates that the Prophet (PBUH) said, "Acquire knowledge and teach it to the people, and acquire knowledge of *al-farā'id* for it is half of all knowledge."¹⁷ Zayd b. Thābit was reputedly the best scholar of the law of inheritance among the followers of the Prophet (PBUH). The Prophet (PBUH) used to praise his Companions for their expertise in different fields, and Zayd b. Thābit was

praised for his expertise in the law of inheritance. "Ubayy b. Ka'b is the best reciter (of the Qur'an) among you, 'Alī is the best judge among you, Zayd (ibn Thābit) is the best scholar of inheritance among you, and Mu'ādh b. Jabal has the best knowledge of *halāl* and *harām* (what is permissible and not permissible) among you."¹⁸ Among the Companions, 'Umar b. al-Khattāb, 'Alī b. Abī Tālib, 'Abd Allāh b. Mas'ūd and 'Abd Allāh b. 'Abbās were also noted for their knowledge of *al-farā'id*.

During the life time of the Prophet (PBUH) problems were referred to him. After his death the people asked his Companions for the solution of their problems. With the passage of time different opinions started emerging. In the first century two main schools of thought, *ahl al-hadīth* and *ahl al-rā'y* came into existence on the basis of their deductions from the Qur'an and Sunna. Later the first became known as the Mālikīs and the second as the Hanafīs. Afterwards more schools emerged, the Shāfi'īs and Hanbalīs among them. Imam Shāfi'ī, the disciple of Imam Mālik and the founder of the Shāfi'ī school, is said to have preferred Zayd b. Thābit's view in questions of inheritance, as his authority was admired by the Prophet (PBUH) himself.

The (religious) literature shows that in the first century (AH) the main objective of the followers of the Prophet (PBUH) was to protect Qur'an and Sunna from any type of distortion or tampering. Companions of the Prophet (PBUH) and their successors fulfilled their obligations and added their contributions towards understanding and elaboration what they had received. They started writing, covering each and every aspect of life by elaborating their understanding of the Qur'an and Sunna. *Al-farā'id* was one

of those subjects which needed their attention. But because of its technical nature it was not so common among them, and a limited number of scholars chose to write on this subject. Following is the work done in the period before Ibn Khamīs:

1. Abū Khārijah Zayd b. Thābit b. al-Dahhāk al-Khazrajī, who was born in BH 11/611-2 and died in AH 45/665-6.¹⁹ He wrote a book entitled *Kitāb al-farā'id*.²⁰
2. Abū 'Amr 'Āmir b. 'Abd Allāh b. Sharāhīl al-Sha'bī who was born in 19/640-1 and died in 103/721-2.²² He wrote a book entitled *Kitāb al-farā'id wa-l-jirāhāt*.²³
3. Abū Hishām Mughīra b. Miqṣam who died in 130/747-8.²⁴ He was a *faqīh* and *fārdī*, and wrote *Kitāb al-farā'id*.²⁵
4. Muhammad b. 'Abd al-Rahmān b. Abī Laylā Yasār al-Ansārī al-Kūfī, a *faqīh*, *fārdī*, *muhāddith* and *qādī*, who was born in 74/693-4 and died in 148/765.²⁶ He wrote *Kitāb al-farā'id*.²⁷
5. Abū Hanīfa Nu'mān b. Thābit b. Zūtī b. Māh the founder of the Hanafī school, who was born in 80/699-700 and died in 150/767.²⁸ He was the author of *Risāla fi-l-farā'id*.²⁹
6. Abū 'Ammāra Hamza b. Habīb b. 'Ammāra b. Ismā'il al-Zayyāt al-Kūfī al-Tamīmī was born in 80/699-700 and died in 156/773.³⁰ He was a scholar in the law of inheritance and author of *Kitāb al-farā'id*.³¹

7. Abū ʻAbd Sufyān b. Saʻīd b. Masrūq al-Thawrī al-Kūfī, a *faqīh* and *muhaddith*, who was born in 97/715-6 and died in 161/778.³² His *Kitāb al-farāʼid* is a collection of *hadīths* relating to the law of inheritance.³³
8. Abū Muhammad ʻAbd al-Rahmān b. Abī al-Zanād ʻAbd Allāh b. Dhakwān³⁴ al-Qurashī was a *faqīh* and *muhaddith*, who was born in 100/718-9 and died in 174/790-1.³⁵ He was the author of *Kitāb al-farāʼid*.³⁶
9. Abū ʻAbd Allāh Mālik b. Anas (b. Mālik) b. Abī ʻAmir b. ʻAmir b. ʻAmr b. al-Hārith b. Ghīman, the founder of the Mālikī school who was born in 95/713-4 and died in 179/795.³⁷ He wrote *Kitāb al-farāʼid*.³⁸
10. Abū Yūsuf Yaʻqūb b. Ibrāhīm b. Habīb b. Saʻd who was born in 113/731-2 and died in 182/798-9.³⁹ He was Imām Abū Hanīfa’s famous disciple and *qādi al-qudāt* at the time of the Abbasids. He was the author of *Kitāb al-farāʼid*.⁴⁰
11. Abū Hāzim ʻAbd al-Hamīd b. ʻAbd al-Azīz al-Sakūnī, a prominent Hanafī scholar in the law of inheritance and in mathematics, who died in 192/807-8. He wrote a work entitled *Lubāb al-farāʼid*.⁴¹
12. Abū Zakarīyyā Yahyā b. ʻĀdām b. Suleymān al-Qurashī,⁴² who died in 203/818-9.⁴³ He wrote *Kitāb al-farāʼid*.⁴⁴

13. Abū ʻAbd Allāh Muḥammad b. Idrīs b. al-ʻAbbās b. ʻUthmān b. Shāfiʻ al-Qurashī, al-Shāfiʻī who was born in 150/767-8 and died in 204/820.⁴⁵ He wrote *Kitāb al-mawārith*.⁴⁶
14. Abū ʻAlī Ḥasan b. Ziyād al-Luʻluʻī who died in 204/819-20.⁴⁷ He was one of the four prominent disciples of Imām Abū Hanīfa. He wrote *Kitāb al-farāʼid*.⁴⁸
15. Abū Khalid Yazīd b. Ḥārun b. Zādān b. Thābit al-Sulamī al-Wasītī, a *muhaddith*, *faqīh*, *fardī* and *mufassir*. He was born in 118/736-7 and died in 203/821-2. He was the author of *al-Farāʼid*.⁴⁹
16. Abū Muhammad Yūnus b. ʻAbd al-Rahmān, who died in 208/823-4. He wrote *Kitāb al-wasāyā wa-l-farāʼid*.⁵⁰
17. Abū ʻAlī al-Ḥasan b. Mahbūb al-Sarād (al-Zardār), an Ismāʻīlī jurist who was born in 149/766-7 and died in 224/838-9. He wrote a book on *al-farāʼid*.⁵¹
18. Abū Yaʻqūb Yūsuf b. Yahyā al-Buwaytī al-Misrī who died in 231/845-6⁵² and was the author of a *Kitāb al-farāʼid*.⁵³ He was a great scholar and *faqīh*. He had studied under Imām al-Shāfiʻī. It is narrated that Imām al-Shāfiʻī said that he was the best scholar among his disciples and was the best to succeed him.⁵⁴ After the death of Imām al-Shāfiʻī, he took his place as teacher and *muftī*.⁵⁵
19. Abū Marwān ʻAbd al-Malik b. Habīb b. Sulaymān al-Sulamī al-Mirdāsī, al-ʻIbrīrī al-Qurtubī, who was

born in 174/790-1 and died in 238/852-3.⁵⁶ He was the author of *Kitāb al-talkhīs fī ilm al-farā'id*.⁵⁷

20. Abū ḤAbd Allāh Ahmad b. Hanbal b. Hilāl b. Asad b. Idrīs b. ḤAbd Allāh, the founder of the Hanbalī School, who was born in 164/780-1 and died in 241/885-6.⁵⁸ He was the author of *Kitāb al-farā'id*.⁵⁹
21. Abū Sulaymān Dāwūd b. ḤAlī b. Dāwūd b. Khalaf al-Isfahānī, a *faqīh*, *muhaddith* and Imām of the Zāhiriyah School who was born in 201/816-7 and died in 270/883-4.⁶⁰ He wrote *Kitāb al-farā'id*.⁶¹
22. Abū Ja'far Muhammad b. Mansūr b. Yazīd al-Murādī who died in 290/903. He wrote *Kitāb al-farā'id*.⁶²
23. Abū Ja'far Muhammad b. Jarīr b. Yazīd al-Tabarī who was born in 224 and died in 310.⁶³ He wrote a book on *al-farā'id* named *Mukhtasar ḥalā madhab Zayd b. Thābit*.⁶⁴
24. Abū ḤAbd Allāh al-Zubayr b. Ahmad b. Sulaymān b. ḤĀsim b. al-Mundhir b. al-Zubayr b. al-Āwām al-Qurashī who died in 317/929.⁶⁵ He wrote *Kitāb al-farā'id*.⁶⁶
25. Abū al-Nadr Muhammad b. Maṣ'ūd al-Āyyāshī scholar of the Imāmī Shīa who died in 320/932. He wrote *Kitāb al-farā'id*.⁶⁷
26. Abū Ja'far Ahmad b. Muhammad b. Salama b. Salāma b. ḤAbd al-Malik al-Azdī al-Tahāwī, who

was born in 229/843-4⁶⁸ and died in 322/933-4. He wrote *Kitāb al-farā'id*.⁶⁹

27. Abū Bakr Muhammad b. ḤAbd Allāh, al-Sayrafī, al-Baghdādī, a prominent Shāfi'ī scholar who died in 330/941-2.⁷⁰ He wrote a work entitled *al-farā'id*.⁷¹ He is said to have been one of the most learned persons after Imām al-Shāfi'ī.⁷²
28. Abū al-Hasan ḤAlī b. Muhammad b. Ahmad was born in 259/872-3 and died in 338/949-50. He was the author of *Kitāb al-farā'id*.⁷³
29. Abū al-Hasan ḤAbd al-Āzīz b. al-Hārith b. Asad who was born in 317/929-30 and died in 371/981-2. He wrote a book on *al-farā'id*.⁷⁴
30. Abū al-Husayn al-Qāsim b. ḤAlī b. al-Mansūr al-Ḥiyānī an *imām* of the Zaydiyyah School, who died in 393/1002-3.⁷⁵ He wrote *Kitāb al-farā'id*.⁷⁶
31. Muhammad b. ḤAbd Allāh b. al-Hasan (al-Husayn) al-Basrī, al-Shāfi'ī known as Ibn al-Labbān⁷⁷ an authority on *al-farā'id*, who died in 402/1011.⁷⁸ He wrote *al-Ījāz fī l-farā'id*.⁷⁹
32. ḤAbd al-Qāhir b. Tāhir b. Muhammad al-Tamīmī a scholar of *fīqh*, jurisprudence, mathematics and *farā'id*, who died in 429/1037-8. He wrote *Kitāb al-Āimād fī l-mawāarith*.⁸⁰

33. Ahmad b. ٰAbd Allāh b. Ahmad b. Thābit al-Thābātī al-Bukhārī, a *faqīh* and *fardī* who died in 447/1055-6.⁸¹ He wrote a work named *al-Muhadhab fī ٰl-farā’id*.⁸²

34. Abū ٰAbd Allāh Al-Husayn b. Muhammad b. ٰAbd al-Wāhid b. al-Wannī al-Baghdādī al-Darīr a Shāfi’ī scholar of the law of inheritance and mathematics,⁸³ who died in 450/1058-9. He was the author of *al-Kāfi fī ٰl-farā’id*.⁸⁴

35. Abū Bakr Muhammad b. ٰAbd Allāh b. Yūnus al-Tamīmī al-Saqalī (d. 451/1059-60) a Mālikī jurist and scholar of the law of inheritance. He wrote a book entitled *Kitāb al-farā’id*.⁸⁵

36. Abū Ja’far Muhammad b. al-Hasan b. ٰAlī al-Tūsī who was born in 380 and died in 460.⁸⁶ He wrote a book entitled *Ijāz fī ٰl-farā’id*.⁸⁷

37. Abū Kākim ٰAbd b. Ibrāhīm b. ٰAbd Allāh b. Hākim al-Khabrī⁸⁸ al-Shāfi’ī⁸⁹ a prominent jurist and scholar in the law of inheritance who died in 476/1083-84.⁹⁰ He wrote a work named *al-Talkhīs fī ٰilm al-farā’id*.⁹¹

38. Abū Sa’d ٰAbd al-Rahmān b. Ma’mūn b. ٰAlī al-Shāfi’ī al-Mutawallī who was born in 427/1035-36 and died in 478/1085-6.⁹² He wrote a book named *Mukhtasar fī ٰl-farā’id*.⁹³

39. Ishāq b. Ya’qūb b. ٰAbd al-Samad al-Sardafī al-Yamanī who died in 500/1106-7. He wrote a book entitled *al-Kāfi fī ٰl-farā’id*.⁹⁴

40. Muhammad b. Mas’ūd al-ٰIshāmī al-Isbahānī known as al-Fakhr who died in 506/1112-3. He wrote a book *al-Farā’id*.⁹⁵

41. Mahfūz b. Ahmad b. al-Hasan b. Ahmad al-Kalwādhānī al-Baghdādī al-Hanbalī, who was born in 432/1040-1 and died in 510/1116.⁹⁶ He wrote *al-Tahdhīb fī ٰl-farā’id*.⁹⁷

42. Abū ٰAbd Allāh al-Husayn b. Ahmad b. ٰAlī b. Ja’far al-Shaqqāq al-Baghdādī, (d. 511/1117-8), one of most prominent scholars in the law of inheritance and mathematics. He wrote books on *al-farā’id* and the division of estates.⁹⁸

43. Husayn b. Nasr b. Muhammad b. al-Husayn b. al-Qāsim b. Khamīs b. ٰAmir al-Juhānī al-Kābī al-Mawsilī who was born in 466/1073 and died in 552/1157.⁹⁹ He was the author of *Kitāb al-mūdīh fī ٰl-farā’id*.¹⁰⁰

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3. His name was 'Abd al-Rahmān b. Thābit b. Qays b. Shammās al-Ansārī (Ibn Hajar, *al-Isāba*, 2,393).
4. Al-Tabarī, Muhammad b. Jarīr, *Jāmi' al-bayān 'an tāwil al-Qur'ān*. Cairo: 1373/1954, 4,275, she was Umm Kuhha, wife of 'Abd al-Rahmān b. Thābit; Sezgin, GAS 1,32-33.
5. Ibn al-Jawzī, Jamāl al-Dīn 'Abd al-Rahmān, *Zād al-masīr fī ʻilm al-tafsīr*, Damascus/Beirūt: 1385/1965, 2,25.
6. He was MAbd al-Rahmān b. Thābit b. al-Mundhir b. Harām al-Ansārī al-Khazrajī, the brother of Hassān al-Sā'īdī who left a widow and five brothers. 'Asqalānī, *al-Isāba*, 2,393.
7. (i) Al-Tabarī, Majma' al-bayān, 2,14
(ii) Al-Qurtubī, *Jāmi'*, 5,58. "It is also narrated that it was revealed in connection with the heirs of Thābit b. Qays"
8. She was 'Amra bt. Hazm widow of Sa'īd b. al-Rabī', who went to the Prophet (PBUH) asking for her daughter's share and *yastaftūnaka fi-n-nisā'* was revealed. (Ibn Hajar, *al-Isāba*, 2,27).

9. Ibn 'Abd al-Barr Yūsuf b. 'Abd Allāh. al-Istī'āb fī ma'rifat *al-ashāb*, Cairo: ND, 2:589-91; Ibn Hajar, *al-Isāba*, 2:26-27. His full name was Sa'īd b. al-Rabī' b. 'Amr b. Abī Zuhayr b. Mālik b. Imrī' b. Qays b. Mālik al-Aghar b. Thā'labā b. Ka'b al-Khazraj al-Ansārī al-Khazrajī.
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11. Ibn 'Abd al-Barr, al-Istī'āb, 1,118. "He was Aws b. al-Sāmit b. Qays b. Ahram b. Fahr b. Thā'labā b. 'Aws and Suwayd but according to another narration from al-Mustaghfirī the woman and her daughter were Umm Kujla and Umm Kulthūm. (Ibn Hajar, *al-Isāba*, 4,488).
13. Al-Zamakhshrī, Mahmūd b. 'Umar. Al-Kashshāf an haqā'iq ghawāmid al-tanzīl, Cairo: 1368/1948, 1,380. al-Baydāwī, Nāsir al-Dīn Abū Sa'īd 'Abd Allāh b. 'Umar. *Anwār al-tanzīl wa asrār al-tawīl*, Cairo: 1344/1925, 90. "She was Umm Kuhha,

widow of ^oAws ibn al-Sāmiṭ and the paternal uncles sons were, either Suwayd and ^cUrfata or Qatāda and ^cArfaja."

14. Al-Rāzī, ^cAbd al-Rahmān Muhammad Abū Bakr, al-Tafsīr al-kabīr, Tīhrān: ND, 9, 194.
15. Ibn ^cAbd al-Barr, al-Istī^cāb, 1, 117.
16. Al-Qurtubī, Jāmi^c, 5, 46-47.
17. Al-Sarakhsī, Shams al-dīn Imām. Kitāb al-Mabsūt, Cairo, ND, 29, 136.
18. Al-Rāzī, ^cAbd al-Rahmān Muhammad Abū Bakr, al-Tafsīr al-kabīr, Tīhrān: ND, 9, 194.
19. Al-Ziriklī, al-A^clām, 3, 95-96; al-Dhahabī, Muhammad b. Ahmad Kitāb al-^cIbar fī khabar man ghabar, ed. by Salāh al-Dīn al-Munajjid, Kuwait, 1960, 1, 53.
20. Sezgin, GAS, 1, 396, 402; Ibn al-Nadīm, al-Fihrist, 263; Abū Bakr Muhammad b. Khayr b. Khalīfa, Fahrasat mā rawāhu ^can shuyūkhīhī, ed. by Franciscus Codera and J. Ribera, Baghdađ: 1963, 263.
21. According to Ibn al-Athīr, al-Sha^cbī was born either in 20/640-1 or 31/651-2 and died in 104/722-3 or 105/723-4 or 109/727-8. (Ibn al-Athīr, Abū al-Fath Nasr Allāh b. Muhammad al-Jazarī Diya^o al-Dīn. al-Lubāb fī tahdhīb al-ansāb, Cairo: 1356/1937-8, 2, 21).
22. Kahlāla, Mu^cjam, 5, 54; al-Ziriklī, al-A^clām, 4, 18-19; al-Dhahabī, al-^cIbar, 1, 127. (According to another version he died in 104/722-3).
23. Sezgin, GAS 1, 277, 397; al-Khatīb Abū Bakr Ahmad b. ^cAlī. Ta^orīkh Baghdađ, Beirūt: ND, 12, 227-34.

24. According to al-Dhahabī he died in 133/750-1 (al-Dhahabī, al-^cIbar, 1, 180).
25. Sezgin, GAS 1, 397, 519; Ibn al-Nadīm, al-Fihrist, 316; Kahlāla, Mu^cjam, 12/313. It is also narrated that he died either in 133, 134/751-2 or 136/753-4 and was Abū Hāshim.
26. Kahlāla, Mu^cjam, 10, 150; al-Ziriklī, al-A^clām, 7, 60; Ibn Khallikān, Wafayāt, 4, 179-181; al-Dhahabī, al-^cIbar, 1, 211.
27. Ibn al-Nadīm, al-Fihrist, 285-286; Sezgin, GAS, 1, 519.
28. Ibn al-Nadīm, al-Fihrist, 285; Ibn Khallikān, Wafayāt, 5, 405-415; al-Dhahabī, al-^cIbar, 1, 214-5.
29. Sezgin, GAS, 1, 418; Cilardo, Agostino, Diritto Ereditario Islamico Delle Scuole Giuridiche Sunnite, Roma: Napoli, 1994, 24.
30. Al-Dhahabī, al-^cIbar, 1, 226. (According to another version he died in 158/774-5).
31. Ibn al-Nadīm, al-Fihrist, 292-293; Kahlāla, Mu^cjam, 4, 78; Abū Bakr Muhammad, Fahrasat, 265.
32. (i) Kahlāla, Mu^cjam, 4, 234; Ibn Khallikān, Wafayāt, 2, 368-391; al-Dhahabī, al-^cIbar, 1, 235-6.
(ii) According to Ibn al-Athīr he was born in 95/713-4 and died in 161/777-8 (Ibn al-Athīr, al-Lubāb, 1, 198-9).
33. Raddatz, Hans-Peter. «Fruhislamisches Erbrecht nach dem Kitab al-fara^oid des Sufyān at-Thaurī», Cairo: 1971, 27-28; Ibn Hajar, Tahdhīb, 4, 111-15; Sezgin, GAS, 1, 341; Ibn al-Nadīm, Fihrist, 314-315.
34. Al-Dhahabī, Muhammad b. Ahmad b. ^cUthmān. Mīzān al-i^ctidāl fī naqd al-rijāl, Cairo: 1382/1963, 2, 575-6.

35. Al-Ziriklī, al-Ālām, 4,85; al-Dhahabī, al-ībar, 1,265.
36. Ibn al-Nadīm, Fihrist, 315, Kahhāla, Mućjam, 5,313.
37. Ibn al-Nadīm, al-Fihrist, 280-281, Al-Samćānī, al-Ansāb, 1,281; al-Dhahabī, al-ībar, 1,272-3. Ibn Khallikān, Wafayāt, 4, 135-139; According to different versions, he was born in AH 93/711-2, 94/712-3 and died in AH 178/794-5.
38. Sezgin, GAS, 1, 396, 402.
39. Kahhāla, Mućjam, 13,240; al-Dhahabī, al-ībar, 1,284;. Ibn Khallikān, Wafayāt, 6,378-390 (According to another version he died in 172/788-9).
40. Ibn al-Nadīm, al-Fihrist, 286; Brockelmann, GAL, S1, 288.
41. Kahhāla, Mućjam, 5,101; Ibn al-Nadīm, al-Fihrist, 292-93.
42. Brockelmann, GAL, S1,308.
43. Al-Dhahabī, al-ībar, 1,343.
44. Kahhāla, Mućjam, 13,165-86; Ibn al-Nadīm, al-Fihrist, 317.
45. Ibn Khallikān, Wafayāt, 4,163-169; al-Dhahabī, al-ībar, 1,343-5.
46. Ibn al-Nadīm, al-Fihrist, 295-296.
47. Kahhāla, Mućjam, 3,226; al-Khudrī, al-Shaykh Muhammad, Taćrīkh al-tashrīc al-islāmī, Cairo: 1960, 235; Ibn al-Athīr, al-Lubāb, 3,72-3; al-Dhahabī, al-ībar, 1,345.
48. Kahhāla, Mućjam, 3,226; Al-Khudrī, Taćrīkh al-tashrīc, 302; Ibn al-Nadīm, al-Fihrist, 288; Abū Bakr Muhammad, Fahrasat, 264.

49. Kahhāla, Mućjam, 13,238; Ibn al-Nadīm, al-Fihrist, 318-319; Sezgin, GAS, 1,40; al-Ziriklī, al-Ālām, 9,247; Brockelmann, GAL, S1,332.
50. Kahhāla, Mućjam, 13,238; Ibn al-Nadīm, al-Fihrist, 309; al-Ziriklī, al-Ālām, 9,345.
51. Al-Ziriklī, al-Ālām, 2,229-230.
52. Al-Ziriklī, al-Ālām, 3,296; Ibn al-Athīr, al-Lubāb, 1/154; al-Dhahabī, al-ībar, 1,41.
53. Al-Khudrī, Taćrīkh al-tashrīc, 317; Ibn al-Nadīm, al-Fihrist, 298.
54. Ibn al-Subkī, Tabaqāt, 1,275; Ibn Khallikān, Wafayāt, 61-64.
55. Kahhāla, Mućjam, 13,342.
56. Kahhāla, Mućjam, 6,181; al-Dhahabī, Mizān al-ītidāl, 2,652-3; al-Khudrī, Taćrīkh al-tashrīc, 247.
57. Sezgin, GAS, 1,362; Abū Bakr Muhammad, Fahrasat, 265.
58. Ibn Khallikān, Wafayāt, 1,63-65.
59. Ibn Nadīm, al-Fihrist, 320.
60. Al-Ziriklī, al-Ālām, 3,8; Ibn Khallikān, Wafayat, 2,255-257; Ibn Taghrī, al-Nujūm, 3,46.
61. Ibn al-Nadīm, al-Fihrist, 304; Brockelmann, GAL,183.
62. Sezgin, GAS, 1,563, Ibn al-Nadīm, al-Fihrist, 274.
63. Kahhāla, Mućjam, 9,147.
64. Abū Bakr Muhammad, Fahrasat, 263-4.
65. Kahhāla, Mućjam, 4,179-80; According to Brockelmann he died in 320/932. (Brockelmann, GAL, S1,306).
66. Ibn al-Nadīm, al-Fihrist, 299.
67. Ibn al-Nadīm, al-Fihrist, 274-76.
68. Kahhāla, Mućjam, 2,107.
69. Ibn al-Nadīm, al-Fihrist, 292.

70. Kahhāla, Mu^cjam, 10,220; al-Dhahabī, al-^cIbar, 2,221.
71. Al-Khudrī, Ta^orīkh al-tashrīf, 318; al-Khatīb, Ta^orīkh Baghdād, 5,449-50; Sālih b. ^cAbd al-^cAziz, Usūl al-fiqh, 1,31.
72. Ibn al-Subkī, Tabaqāt, 2,170; Ibn Khallikān, Wafayāt, 4,199.
73. Ibn al-Nadīm, al-Fihrist, 263.
74. Sālih b. ^cAbd al-^cAziz, Usūl al-fiqh, 1,119.
75. Al-Ziriklī, al-A^clām, 6,11; Ibn Khallikān, Wafayāt, 1, 419; Ibn al-Subkī, Tabaqāt, 4,295.
76. Sezgin, GAS, 1,568-9.
77. Al-Qurtubī, al-Jāmi^c, 5,57.
78. Ibn al-Athīr, al-Lubāb, 3,65-6.
79. Kahhāla, Mu^cjam, 10,207; Fihris makhtutāt maktabat al-awqāf fī ^ol-Mawsil, Baghdād: 1396/1976, 3,65.
80. Ibn al-Subkī, Tabaqāt, 3, 238.
81. According to Ibn al-Athīr he died in 449/1057. (Ibn al-Athīr, al-Lubāb, 1,191).
82. Kahhāla, Mu^cjam, 1,283; Ibn al-Subkī, Tabaqāt, 3,11.
83. Ibn al-Athīr, al-Lubāb, 3,280.
84. Kahhāla, Mu^cjam, 4,54; Ibn Khallikān, Wafayāt, 2,138.
85. Kahhāla, Mu^cjam, 10,252.
86. Ibn Taghrī, al-Nujūm, 5,82.
87. Al-Ziriklī, al-A^clām, 6,315.
88. Ibn al-Athīr, al-Lubāb, 1,343.
89. Ibn Taghrī, al-Nujūm, 5,159. (According to Ibn Taghrī he died in AH 489/1096).
90. Ibn al-Subkī, Tabaqāt, 3,204.

91. Kahhāla, Mu^cjam, 6,17-18; al-Suyūtī, Jalāl al-Dīn ^cAbd al-Rahmān. *Bughyat al-wu^cāh fī tabaqāt al-lughawīyīn wa ^ol-nuhāt*, edited by Muhammad Abū al-Fadl Ibrāhīm. Cairo: 1384/1964., Chester Beatty Library, A Handlist of Arabic manuscripts, cat. no. vii 5008; Brockelmann, GAL, S1, 671.
92. Ibn al-Subkī, Tabaqāt, 3,223-224.
93. Al-Khudrī, Ta^orīkh al-tashrīf, 360; Kahhāla, Mu^cjam, 5,166; Brockelmann, GAL, S1, 669; Ibn Khallikān, Wafayāt, 3,133-4; Ziriklī, al-A^clām, 4,98.
94. Kahhāla, Mu^cjam, 2,240; Brockelmann, GAL, S1, 855; According to Yāqūt his name was Ishāq b. Yaqūb (Yāqūb, Mu^cjam al-buldān, 3,381).
95. Kahhāla, Mu^cjam, 12,19.
96. Ibn al-Dubaythī, Muhammad b. Sa^cīd b. Muhammad. Ta^orīkh Abī ^cAbd Allāh ed. by Mustafā Jawād, Baghdād: 1371/1951, 33; Ibn Taghrī, al-Nujūm, 5,212; al-Dhahabī, al-^cIbar, 4,21.
97. Kahhāla, Mu^cjam, 8,188, Sālih b. ^cAbd al-^oAzīz, Usūl al-fiqh, 1,119.
98. Kahhāla, Mu^cjam, 3,312.
99. Kahhāla, Mu^cjam, 4,65-66.
100. Chester Beatty, A Handlist of Arabic Manuscripts, No. 3898; Brockelmann, GAL, S1, 776, Kahhāla, Mu^cjam, 4,66; al-Ziriklī, al-A^clām, 2,286.

SYSTEM OF TRANSLITERATION

The following system of transliteration of Arabic terms has been used:

ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s
ض	d
ط	t
ظ	z
ع	c
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n

h

a; in construct, at

w

y

ABREVIATIONS

A.H.	After Hijra
B.H.	Before Hijra
ib.	Ibn (son of)
ib.	Bint (daughter of)
d.	Died
ed.	Edited
K.	Kitab
m.	Manuscript
(P.B.U.H.)	Peace be upon him
P.	Page
Vol.	Volume
ND	Not dated.
GAL	Geschichte der arabischen Literatur
GAS	Geschichte des arabischen Schrifttums

Long vowels

أ	إ	آ
ء	ء	ء
ي	ي	ي

Diphthongs

أو	إي	آي
ي	ي	ي

Short vowels

أ	إ	آ
ء	ء	ء
ي	ي	ي